

IIOHN PENRY DOO HEARE AS I SHALL

ANSWERE BEFORE THE LORD MY GOD IN
that great day of judgement set downe sumarilly the Whole

truth and nothing but the truth which I hold ad professe at this hower eyther
in regard of my faith towards my God and Dread Soueraigne Queene Eliza-
beth unto whome only of all the potentas In the world I owe all re-
serente, dutie and submission in the Lord.

Pirst / because my allegiance vnto her Majesties : is cheifly called In
question / that I am not at this day / not yet euer was in all my life ey-
ther guilty or priuie in any purpose / consultation or intent of any sedition
against or disturbance of her Majesties Ropall state ad peaceable govern-
ment. And if I were priuie vnto any such godlesse wicked and vndutifull
actions or purposes as might any wayes impaire or disquiet the peacea-
ble state of my native prince and countrey I would reveale disclose / and withstand the
same to the vtmost of my power in all persones both foraigne and domesticall of what
professio[n] or religion soever they be.

Her supreane authorite within her realmes and dominios I acknowledge to be such o-
ver all persons in all causes / as no person eyther ciuill or ecclesiastical / may exempt him-
selfe or his cause from the power and censure of her lawes and sword. I doe also ackno-
wledge that her Majestie hath full authorite from the Lord by his Ropall power to es-
tablish and enact all lawes both ecclesiasticall and ciuill among her subiectes: In the ma-
king whereof the Lord requireth that his ecclesiasticall be warent by his wryte word /
with expressely contyneth what soever belongeth to his worship: & her ciuill to be grom-
bed vpon the rules of commone justice and equitie / the which boundes are so farre from di-
minishing from the authorite of kings and princes / as they are the onely nevpugnable
wales therof. This soueraigne prerogative authorite of her dignes I am most willingly
reddy to defend and maintaine / against all the estats / persones / and creatures vnder
heauen to the losse of my life thine thousandes tymes if it shold be needfull. And I take the
lorde to record that that day to my knowlege hath not passed over my head I am sure since
the first that the lord vnder her gratiouse regne brought me to the knowledge of the truth /
wherein I have not or doe not pray for the blessings of my God both outwards inward
to be psoned with a full hoynge vpon his right excellenter Majesties Thron: Regimēt & domi-
ions for ever & ever: And that he would eyther couert / or spedilis overthrowe In his wrath
all his and hys ennaemis with their entrepreises whether then be home or foraigne Her-
of I cal the searcher of hartes as In witness of truth against my owne soule if eyther
I blisseole / or forge in the premises. Secondly touching my faith / I doe beleue with my
hart and cōscienc: with my tongue that ther is no God but the true God onyl whch that
written word teacheth to be one in substance and three in person / the father / the sonne / and
the holy gospel three distinct persons of one and the selfe same substance. This most high
God whch also is my God in Christ Iesus I beleue to be the creator / preseruer mainta-
iner soueraigne Lord and supreame commander of all creatures In heaue and in earth
men and Angells both good and bad. I doe beleue that nothing doth or can come to
the same anointed and determinate wil / purpose

re the iustis and rechteousnes of Christ Jesus apprehended by true faith.

Christ Jesus In regard of his natures I believe to be God & man / even God alone blessed for ever more: And in respect of his offices to be the onely king / Priest and Prophete of his Church / the which office he so fully accoplyssed In the dapes of his flesh by the manifesting of the wondrefull will of his fader thorough his preaching & teaching the full redempcion of his Church / by his death and resurrectiōn: and reeaving full absolute power in heaven and in earth from his fader / in such sorte as he is not to reteine a successor in any of these his offices / but is consecrated alone to theial for ever more.

True faith / I believe to be the persuasōn of the herte wher / by the soule is truly assyred of remissiōn of sinnes and Imputacōn of rightoues thorough Christ.

This true faith belōgeth ouly to Gods elect / and hath perseverānce unto the end / with this true faith also / is inseparably loyned (as the frut therof) a dyng unto sinne: and a living unto rightoues in such sorte as the members of Christ have a continual battle in them against sinne / the whch by the power of Christes death is so wounded and in some measure decapeth more and more in them / until at length it shall be vterly consumed whē the bodies and soules be separated / and not b̄ fore.

By the quickinge power of Christ / (I do beleue) that his here b̄dē earth are drawne more and more to like his blessed will and to practise the same / peā to give these liues rather then to dishonor their God in the will and voluntary denial of his trūth / and the breach of his lawes and wil / in any point revealed unto them.

His revealed will I believe to be perfectly conteyned in the written word of the oulde and newe testament given by the holy ghost for Instruction and cōsort of his pore church as longe as the same is a pilgrimage here vpon the earth.

This Church I believe to be a compānie of those whom the word ralleth saines which do not onely professe in word that they knowe God / but also are subiect unto his lawes and ordynance in dede: with this Church I do beleue that the Lord God of us allme fauour hath entred into covenant that he will be their God / & they shalbe his people the seales of this his covenant are onyl two / Baptisme and the Lord supper.

The Church here vpon earth / I do beleue not to be perfect / although in regard of the order whch the Lord hath appointed for the same it be most absolute / but to have manie blemishes and waies in it / per I assuredly beleue that all the true members thereof shall at the day of judgement receive their perfect consummation by Iesus Christ and be crowned in him with eternall gloriē of his merciē grace / end not for ane merit of theirs.

Thorough the merces of my God / and therefore I am willingly content to undergoe my trouble in this life for his name sake / who ha gloriſed of my soule and body and of his saintes for ever more. Amen.

I detest all heresies / sectes schimes / and errores whether newe or oulde by whom soeuer they haue be inkeled as puritātē / bonacie / libertātē / my Brōther / me all the dygnes and doctes of the familie of one but especially all popery that most dydes full religion of Antichrist: the great enemue of the Lord Jēsus & the most pestilent aduersarie of all the thrones of kings and princes. So that I abhorre frō my soule that whole body ad every part of that boynish religion called the sonne of perdition / by the Spite of God / because the Lord hath determined vterly to consume it by his appearinge in the brightness of his gospell before his second comincē.

I detest that vniō superiority of this mā of sinne / whereby as the Apostle spake he hath exalted him selfe in his members and power to bear rule over the trūth and members of Christes / over all that is calē holē: wholy opposeth himselfe as most blodie aduersarie a gainst all trūths and seruants of the Lord which wil not suffer him with his sayd infernal power to rigue over them instead of Christ in his blessed ordynances.

I detest in regard of theire offices / I speake not of the meane persons touching the Lords election the head of that body the Pope his cursed triple crown / his usurped iurisdiction of either of both swords.

I detest the limbes of that body / their spirituall powre / as Cardinals / Archbisshop / Lordis bishops / Suffraganes / Abbots / Frizors / Deanes / Archdeacons / Commissioners / Chancery / Officials / Mumfespers / Cannons / prebend Priests.

I detest theire invented maners of calling / wherby they are placed in their cursed offices / theire devised workes wherin they are imployed by reason of theire offices / as the false doctrines and false worship of that kingdome with the livings and maintenances wherby they are mantrapned in their offices. And so farre as the members of Christ cannot have ante communion or fellowship with any of those cursed inventours in so much as they can have no lawfull use or spirituall communio[n] of / or with any of these offices / callings / workes and maintenances / in so much as they cannot lawfullie be subject vnto any parte of the ecclesiasticall power of these offices. Therfore it is that I dare not participat in these assemblies over whiche any of these officers be. are rule / or ecclesiasticall intermedle with the holy things of God / and wher any of their devised callings and non cl[er]icall workes and maintenances are to be found: for I am so bidden to haue ante communion with these unfruitfull workes of darkness though it be upon paine of losse of the truth and sacraments of Christ / upon paine of everlasting tormentes day and night for evermore.

As I may not be subiect to the ceremonies of Moses / as Circumcision which were sometimes the Lords owne sacred ordinances: how dare I or any other creature be in bondage unto those inuktions of Antichrist the greatest enemy of the Lord Jesus / whereof neper the saintes of God can / in p[ro]per p[ar]t haue any sanctified use.

The truthe of doctrine touching the triallie and touching the natures and offices of Christ / Justifying faith / Sacraments / extremp[er]t established by her Majestie / professed by her selfe / therell. & such as have knowledge in the assemblies of this land: I acknowledgge to my hart to be such as if I maintained not the contrary held not the communio[n] of the same doctrine with them in those points I could not possibly be saved / for out of that communio[n] of the true profession which her Majestie hath established in these and the like rules / there is no hope of salvation: but to joine not with standing with the publicke worship of these assemblies of the land / I dare not for the same reasons.

Innow: over willingly conesse that both of the teachers & also of the professors within these assemblies of the land / have so imbraced this truthe doctrine established and professed in this lan[u]d / that the Lord in his infinite goodness hath granted the the fauor to shew me / wherein regard of Gods election I protest before men and Angels that I judge the members of the body wherof the soume of God Jesus Christ is the head / onely herein the Lord be merciful unto me as unto my selfe in regard of my sinnes / that they are not ordered in that outward order whiche Christ Jesus left in his Church / but instead therof are first subiect unto those forsworne offices / secondly / haue communio[n] with the false maner of callinge unto their offices: Thirdlie participate with a great parte of theire devised workes wherin these officers are imployed: fourthlie with the false maintenance and livings fiftlie are mingled with the knowne profane / ignorant and disordered persons which are joial members with them in their assemblies.

This is the soume of my faith / and allegiance to my God and my Prince / here is the soume of the whole difference whiche is betweene me and the clergie of this land / and the soume of the whole cause for the whiche I and divers other of my poore brethren are judged to be schismatiques / felons / heretiques: If this map come to the Ropall hands of my souueraygne and to the heare of theire R. R. they will be soone induced that neper I nor any other that hold the same

With me deserve the shaming of our dores by her Majesties sword for these things
And here is all that ever wee hold. As touching that error concerning the repeas
ing of the Lord's prayer / where with wee are charged / far be it even far be it that wee
should dempe the same to answere the scripture / to be an helpe soule of prayer which con-
slepeth not only an exquiste patene of doctrine whiche a Christian soule may not oulre
lawfull p say / but also with great confort have the use of the same. In dede wee rather
hold it for a docratice then prayer / the abuse in the often repeating of it / wee condenme
and this I am sure was the judgment in this point of those holpe servants of God who
nowe rest from their labours. The good whiche this land getteth outwardly by these
false offices are grained and the livings belonging unto them is / the traptoys (as Jesu-
istes and Jewes anay Priests are drawn by that hope they have of possessing this Land
whiche gould / to become the unnatural betrayers of the natural Prince and Contrarie
into the handis of strangers : where as if these offices and livings were by publique au-
thority once remoued and converte to her Majesties us / the Hope would have no oc-
casyon to set d over these losses / they wold be no barters to alluer them hether and the
home poyses wold be utterly hope of hope to see their expected day / so that the main
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themis iogned that there is no small danger of her Majestical person and the whole state
of this land / I dor poise / but at the inconveniences which in conscience towards her
Majestie and my contrarie / I am bond to shew / they that are wiser will thinke of the
cause with seriousnes / and wold not I hope thinke me wortie to be smitten for this
shewing the danger .

Wherfore I hold in these points controverced I hold the same of mere conscience
towards God / of that mere detestation which in conscience I am bound to have of all
the indevours of men or Angels in religio / and of that care which I ought to have of the
salvation and safegarde of her Majestie whome the Lord preserve for ever more and of
my contrarie. I have for my warrant not onlie the written word which is sufficient / but
also in the points of greatest moment / the doctrine of the Church of Englaud established
by her Majestie and ther Honors togeather with the writtings / testimonies and blood
of the famous servants and Martrys of Christ viz. M. Wickliffe. M. Brure. M. Ashly.
M. Parry. M. Charch and many other holpe witnesses of the Lord in former tymes M.
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I say of (partaill waight / my seule is so exmiced by the word of God in all them as I am
readp to give my ipse by the ayde of my God for the truth of this testimoni and the tes-
timonies of the fornamed servants of God and holpe Churches of Christ : yet if any man
can see by the written word of God that I doe in anything / I will most willingly res-
ponde my judgement / crave pardon errestly for my oversight : yea and be most willing
to suffer due punishment for my temeritie. But if on the other side I testifys nothing
but verity in these points / I am undoubtely persuaded of / I most humble crave that
the percing edge of that swerd may not in heaue be turned against me and my brethen
which was never professedlie violent against the open and swoyne enenies of their na-
tive Prince and contrarie.

Death / I hanke God I fear not in this cause espesiallie / for I know that the sting
of death is taken away and that they are blessed whiche die in the Lord for witnesssing a-
gainst the former committis Rev. 14.9.13. Life I desyre not if I be guiltye of sedition /
of defaming and disturbing the quiet state of her Majesties peaceable government.

Lastlie / I most humble and earnestlie beseech theire Honors and worships in whose
handes this writing of myne shall come to consider that it is to no purpose that her
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Maiestyes subjects should besew their tyme in learning, in studie and meditation of th
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The Lord blesse hit right excellent Majestie my most gracioues soveraigne blesse their H. Hs
this whole land & all his saintes even for his great names sake, Amen.

Subscribed with heart & hand by me John penry now in straight
bonds for the former testimonie of Christis truth.

TO THE DISTRESSED FAITH FVLL CON GREGATION OF CHRIST IN LONDON, AND ALL THE

Members thereof, wther in bondes or at liberty these be delivered.

My beloved brethren M.F. Johnson M. D. M. S. M. S. M. G. I. M. I. M. H. M. B. M. S.
R. B. M. R. M. K. N. B. M. B. I. M. N. P. W. C. P. A. my brethren M. I. C. W. B. A. P.
M. M. E. C. C. D. G. M. A. B. With the rest of you both men & women (as if
particularly I named yon all)which standmembers of this poore afflicted congregation
whether at libertie or in bondes, Iesus Christ that great king & Prince of the kings of the
earth blesse you comfort you with his invincible spirit, that yon may be able to beare and
over come thele great trialls which you are yet (and I with you if I live to vndergoe
for his names sake in this testimonie,

BELOVED let vs thinke our lot and portio more then blessed that novve are vouch
safed the favor not onelie to know & to professe, but also to stffer for the sinceri
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my God I am not only ready to be bound & banished but eve to die in this cause by hi stregh
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dome of heaven with Iesus

6

Christ and his Angels, with Adam Henoch, Noah, Abraham, Moses, Iobe, Ieremie, Daniel, Paule the great Apostle of the Gentiles, and with the rest of the holy, saints both men and women, with the glorious kinges, Prophets and martyrs, and wittnesses of Jesus Christ that have binne from the begining of the world, particularly with my twoe deare brethren master Henry Barrowe & master John Greenwoode which have last of all yealded their bloud for this precions testimonie: Cōfessing vnto you my brethren and sisters that if I might liue vppon this earth the days of Methuthelach twylle coulde 2nd that in noe lesse comforter then Peter Iames, and Iohn were in the mount, and after this life might be sure of the knigdōe of heaveē that yet to gayne al this I durst not goe frō the former testimony. Wherfore my brethren I beseech you be of like minde herein with me, I doubt, not but you have the same precious faith with me & are pertakers also of farr more glorious comfort, then my barren, and sinfull soule cane be, striue for me & with me, thatthe Lord our God, may make me and vs all able to ende our course with ioy and patience: Striue also that he may steyne his blessed hand [if it be his good pleasure] and not make any farther breach in his Church by the taking awaie of any more of vs as yet to the discouraging of the weake and the lifting vp of the horne, of our aduersaries. I would indeed if it be his good pleasure liue yet with you, to helpe you to beare that greuous and hard yoake which yet ye are like to sustaine eyther here or in a strange land. And my good brethren seing banishment with losse of goodes is likely to betyde you all, prepary your selues for this hard entreatie and reioyce that you are made worthy for CHRIST cause to suffer and beare al these things: And I beseech you in the bowels of Iesus Christ, that none of you in his case loke vppon his particular estate but regard the generall state of the Churche of God that at the same may goe and be kept together whether soever it shal please God to send you. Oh the blessing: wilbe great that shall ensue this care, whereas if you goe every man to proud for his owne house, and to loke for his owne familie. First neglecting pore Sion, the Lord will sett his face against you and scatter you from the one end of heaven to the other, neyther shall you finde a resting place for the soles of your feet or a blesing vppon any thing you take in had.

The Lord my brethren and sisters, hath not forgotten to be gracious vnto Sion you shall yet finde dayes of peace and of rest if you continuē faith full: This Stampeing & treading of vs vnder his feete this subuerting of our cause, and right in judgement is done by him to the end that we shoulde search and trie our wayes, and repent vs of our carelesnesse profannes and rebellion in his sight, but he wil yet maintaine the cause of our soules and redeme our liues, if we retorne to him yea he wilbe with vs in fire & water & wil not forsake vs if our harts be only and especially of the building of Sion whether soever we goe. Let not those of you then that either haue stucks in your hades, or some likly trades to liue by dispose of your selues where it may be most commodious for your outward estate and in the meane tyme suffer the poore ones that have no such meanes, eyther to beare the whole worke vpon their weake shoulders, or to ende their daies in sorowe and morning for want of outward and inward cōforts in the land of strangers for the Lord wil be an auenger of all such dealings. But coulſt with the whole Churche, yea with the brethen of other places, how the church may be kept together and built whether soever they goe, let not the poore and the frendlesse be forced to stay behinde heere and to breake a good conscience for want of your support and kindnesse vnto them that they may go with you, and here I humbly beseech you, not in anie outward regard, as I shall answere before my God, that you would take my pore and defolate widowe and my messe of fatherlesse and freindlesse orphaines with you into exile whether soever you goe, and you shall fynde I doubt not that the blessed promesses of my God made vnto me and myne will accompanie them, & even the whole Churche for their sakes for this also is the Lords promise vnto the holy seede) as you shall not need much to demaunde, what they shal eate, or wherwith they shal beclothed, and in shorte time I doubt not but they wilbe found helpfull & not burtheasome to the Churche: And I beseech you...

land, where they must be enforced, to goe againe vnto Ezypte, and my God wil bleſſe you even with a ioyfull retourne vnto yourowne country for it. there are of you, whoe I doubt not wilbe carefull of the performance of the will of your deade brother in this poynt, whoe may yet liue to shew this kindenesse vnto youres, I wil lay noe more. Be kinde louinge and tender harted, the one of you towrdes the other, laboure every way to encreaſe love and to shew the duties of love one of you towrdes an other, by visitinge, comfortinge and releeuing one the other even for the reproach of the heathen that are round about vs (as the Lord faſh.) Be watching in prayer especially remember thoſe of our brethren that are especiallye endaungered, perticulerly thſole our twoe brethren M. Studley and Robert Boulewhome our God hath ſtrenghtned now to ſtand in the forefront of the battell. I feare me that our carrefeſnes was over great to ſue vnto our God for the liues of theſe towē ſo notable lights of his Churche who nowe reſt with him, and that he tooke them away for many respects ſeeming good to his wiſdome, ſo also that we might leaue to be more carefull in prayer in all ſuch cauſes, pray for them them my brethren and for our brother M. Fran: Ioah: and for me, who am likely to end my dayes eyther with them or beore them that our God may ſpare vs vnto his church if it be his God pleaſure, or giue vs exceeding ſaythfulnes and be every way comfortable vnto the ſister and wife of the dead.

I meane vnto my beloved M. Barrowe and M. Greenwoode whome I moſt hartly ſalute, and deſire muſh to be conformed in theyr God whoe by his blesſings from aboue, wil counteruayle vnto them, the want of ſoe notable a brother and husband . I would wiſh you earnestly to write, yea to ſend if you may to conforme the brethren in the weſt , and North countreyes, that they faint not in theſe troubls, and, that alſo you may haue of theyr aduife and theyr of youres what to doe in theſe desolate times . and if you thiſke it any thing for theyr further confor and diſtrictiō ſend them conuenientlie a copy of this my letter , and of the declaration of my faſh, and alegiance wiſhing them before whomſoever they be called that theyr owne mouthes , be not had a witneſſe againſt them in any thing: yea I would wiſh you and them to be together if you may whetherſoever you ſhalbe baniſhed and to this purpoſe to be thinke you before hand whereto to be yea to ſend ſome whoe may be meet to prepare you ſome reſting place , & be al of you assured that he whoe is your god in England, wilbe your God in any land vnder the whole heaven for the earth, and the fulnes thereof are his, and bleſſed are they that for his cauſe are bereaued of a ny parte of the ſame! Finally my brethren the eternall God bleſſe you, and youres , that I may meeet with you all vnto my confor in the bleſſed kingdom e of heauen, Thus hauyng from my harte and, with teares perfomred (it may be) my laſt duetje towrdes you in this life I ſalute you all in the Lorde both men and womē, even thoſe whoe I haue not named, as hartelie as thoſe whose names I haue mentioned, [for all your names I knowe not] And remember to ſtand ſteadfast, and faithfull in Iefus Christ, as you haud receiuied him vnto your immortality : And he conferme and eſtabliſh you to the ende for the praife of his glo ry, Amen, The 24 the of the 4 moneth April. 1593.

Your louinge brother in the patience and ſufferinges of the
gospell John Penry, a witneſſe of Christ in this
life and a partake of the glory
that I haue revealed.